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THE PHILOSOPHY OF NECESSITY; OR, LAW IN MIND AS IN MATTER. By *Charles Bray*. Third edition, revised and abridged. London and New York: Longmans, Green, & Co.

This work was originally published in 1841, and comprised an Exposition of the Doctrine of the Philosophy of Necessity, or the Law of Consequences, first, in its relation to Mental Science, secondly, in its relation to Ethics, and thirdly, an application of its principles to the social questions of the day. The third part has been omitted from the present edition, as being out of date, but many of its statistics and observations are given as an Appendix. In a prefatory note it is stated as a reason for preserving in an accessible form the conclusions arrived at by Mr. Bray, that he "worked out for himself a theory as to the purpose of existence that satisfied his own mind, and became to him a cheerful philosophy which intensified his enjoyment of all things good and pleasant, helped him to bear the troubles of life, and to meet the end in a spirit as bright as it was resigned"—a statement which those who knew him personally will heartily endorse.

Mr. Bray's theory is embodied in the title of the work under review, and its key-note is "order in nature." His object is to show "that the mind of man is not an exception to nature's other works; that like everything else it has received a determinate character; that all our knowledge of it is precisely of the same kind as that of material things, and consists in the observation of *its order* of action, or of the relation of cause and effect." According to this view we can know the real nature of neither matter nor mind, Nature herself having fixed the boundaries beyond which human knowledge cannot extend. It would be a mistake, however, to suppose that Mr. Bray regarded Nature as something apart, giving to man laws from the operation of which it is itself free. A little consideration shows that such is not his idea. Nature is with Mr. Bray only another name for God. Moreover, man is nothing, God is all; "individuality, or anything separate from Him, is a mode of thought, and has no real existence." Electricity, heat, light, and other forces of nature are modes of the Unknowable, and are transformable into each other and into the other modes which we distinguish as sensation, emotion, thought. The qualities or properties of matter are mere force or power, and as they are qualities of God, the assumption of the existence of matter is not necessary. God "is the Universal Being, of which all things are the manifestations. Every thing is a mode of God's attribute of extension; every thought, wish, or feeling, is a mode of His attribute of thought."

To Mr. Bray the only *reality* is God, the great Unknown, and as He is also the Unknowable, we have in the Philosophy of Necessity a system of Agnosticism. And yet Mr. Bray is hardly consistent with himself. For, unlike Mr. Herbert Spencer, he speaks of God in terms of Spirit, which becomes in his system identical with force. When, moreover, he declares that "the whole sensitive existence is but the innumerable individual eyes with which the Infinite World Spirit beholds Himself," we have a kind of Monism. This view however recognises God as "the

only real and efficient power in the universe," and, as the Great First Cause and the Great Last Cause of all things, a Divine Being. Mr. Bray does not enter into the question of the personality of God, but that he supposes the Deity to possess consciousness is evident from his reference to the Great Soul of Nature, and his statement that the operation of its forces is governed by thought. His ideas are summed up in the words, "we feel ourselves a part

"Of that stupendous whole.

Whose body nature is, and God the Soul."

Holding this opinion, Mr. Bray could not be otherwise than a Necessitarian and an Utilitarian in his practical views. These are well shown in his treatment of the question of the freedom of will, as to which he accepts the opinion of Locke that a man is free within the range of the preferences or directions of his own mind. Mr. Bray's own conclusion is: "Since, then, the only freedom we have is limited to action in accordance with our natural powers and capacities, our aim must be to develop fully these powers and capacities, and to remove all impediments, external and internal, to their free and complete action. There must be no external compulsion from physical impediment, or internal compulsion from defect in the mind itself; no obstacle to the full exercise of our natural powers both of body and mind. Education in its full meaning is the developing and perfecting of all these powers."

Ω.

GESCHICHTE DER ETHIK IN DER NEUEREN PHILOSOPHIE. By *Friedrich Jodl*. Volume

II. Kant and the Ethics of the Nineteenth Century. Stuttgart: J. G. Cotta.

In this volume Professor Jodl continues his history of theoretical ethics; starting with Kant and coming down to contemporary philosophers. His work is thus mainly concerned with the classical philosophy of Germany till Feuerbach's time, and the spiritualistic and positivist philosophy of France and England down to the time of Cousin, Jouffroy, and Mill. Professor Jodl has been obliged to forego his original intention of appending to his work an epitome of the logical constructive results of his investigations, and has exclusively applied himself to the investigation and historical presentment of the fundamental and central principles of the ethical thought of the past century. He has therefore ever held in view the economical and historical purpose of his work, and avoided on the one hand an exposition of all systems in which originality of principles is lacking, and on the other abstained from the critical examination of the systems of his contemporaries. Thus he has aspired, by the constant emphasis of central basal principles and of the points whereon all have agreed, to refute the belief that the history of his science is a chaotic mass of contradictory views, and that ethical opinion presents in its historical expression only diversity, and never community of mental possession. Professor Jodl has only collaterally dealt with the non-ethical literature and tendencies of the times of which he treats, and he has disclaimed all intention of portraying the effects and influence that ethical systems have produced and exerted in